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— THE —

JUVENILE INSTRUCTOR,

AN ILLUSTRATED MAGAZINE

PUBLISHED SEMI-MONTHLY

Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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SOME FACTS ABOUT UTAH.

THE population of our Territory in the year 1880 was given in the census report at 143,963, of whom 99,969 were native born. With the natural increase and the influx by immigration, the present population may be safely placed at 190,000.

The land area of the Territory is 84,970 square miles, its water area 2,780 miles. It stretches three hundred and twenty-five miles north and south and three hundred miles east and west, and over 10,000,000 acres of the public domain therein have been surveyed. Wherever a stream of water flows down from the mountain heights, settlements have been formed, which grow in numbers and wealth as larger areas are brought under cultivation through the increase of the water supply, the volume of which enlarges remarkably, and as various industries in addition to agriculture are established. There are at least 350,000 acres of land under fence, and the grain crop is not less than 3,000,000 bushels per annum. The foothills and benches afford ample grazing grounds for stock, herds of cattle and bands of horses fatten upon them for home use and extensive export, and sheep raising has assumed large proportions. Factories are established for the manufacture of yarn, cloth, blankets, shawls, etc., in various parts of the Territory, and over a million and a half pounds of wool is exported. All kinds of fruits grown in the States flourish in

Utah and are of superior quality, dried apricots, peaches, apples, plums and small fruit being among her most profitable exports.

According to the census of 1880, Utah had 1,966 manufacturing establishments, employing over 3,221 persons, with invested capital to the amount of \$2,839,463, producing goods to the value of \$4,217,434. These have materially increased during the past seven years, and it is safe to put the manufactures of Utah at \$10,000,000 per annum. This is exclusive of smelting and reduction works. The principal manufactures are flour, meal, cheese, salt, molasses, leather, boots and shoes, harness, saddles, woolen goods, hosiery, lumber, sash, doors, mouldings, brick, lime, charcoal, machinery, furniture, paper, soap, glue, candles, earthenware, brooms, brushes, hats, basketware, candy, crackers, matches, etc. There are several foundries and machine shops, many saw mills, planing mills, etc.

The principle mineral products of Utah are gold, silver, lead, copper, iron, coal, sulphur, antimony, mica, rock salt, arsenic, alum, cinnabar, cobalt, bismuth, gypsum, marble, granite, sandstone, limestone, slate, chert, mineral wax, kaolin, clays of various kinds, etc.

Since the opening of her mines Utah has produced over \$80,000,000 in the "precious" metals. New mines are constantly being discovered and many of the old ones are both permanent and profitable.

Among the undeveloped resources of the Territory are the iron deposits, which exist in many localities and are declared by noted experts to be unexcelled in intrinsic value by any in the world. The ores are magnetite and hematite, and yield from 50 to 65 per cent. of iron and both in quality and quantity the deposits are remarkable. In close proximity are valuable and extensive deposits of coal, also of limestone, which will render the manufacture of iron easy and cheap, when larger capital imparts vitality to labor and a solid political basis is laid to give stability to important enterprises. Coal fields of vast extent are being opened in other parts of the Territory. There is salt enough to pickle the world, sulphur enough to suffocate it, coal enough to cremate it. There is lead, iron, mica, antimony and other minerals enough to supply the country for centuries, and the capabilities of this important section of the public domain are only just commencing to be understood.

There are 3,000 miles of common roadways in Utah; 1,143 miles of railroads, 2,747 miles of telegraph wires, about 1,000 miles of telephone wires, with over 750 instruments; the means of swift communication are rapidly increasing, and trade with surrounding States and Territories is promoted by the extension of railroads through their domain or to the line of their borders.

The educational status of Utah is much higher than is generally supposed. Her ratio of illiteracy, according to the latest census, is much below the average of the nation, the percentage of children over ten years of age unable to read is 3.27 and to write 6.13, while the percentage of the whole country is 9.82 unable to read and 12.44 unable to write. In this educational respect Utah is ahead of thirty-four States and Territories of the Union. A system of district schools, partly supported from the territorial treasury, has been established for many years and is improving annually. Besides the district schools there are several high schools, a number of private academies, about sixty denominational schools supported by the different sects, and the University of Deseret, partly supported from the territorial treasury. All the principal religious bodies are represented and have substantial church edifices.

Literature finds a wide field in Utah. The leading journals and the best magazines of the country are well patronized.

Utah is one of the most lightly taxed portions of this great country. The territorial and school taxes are together but six mills on the dollar; the maximum county tax allowed is only to the same amount; municipalities can at the utmost levy a tax of five mills for general purposes and five mills for road construction and repairs, and their charters restrict them from running into extensive debts. The taxable property is assessed at near \$30,000,000, the mines and bullion being exempt. A high liquor license regulates the traffic in intoxicants in those localities where prohibition is not maintained, and this assists the public revenue, which is expended economically for the public benefit.

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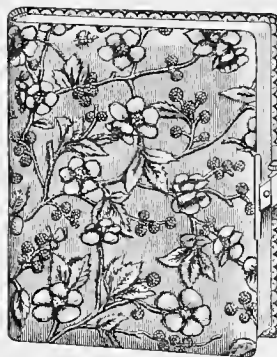
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THE JUVENILE INSTRUCTOR OFFICE,



VOL. XXII.

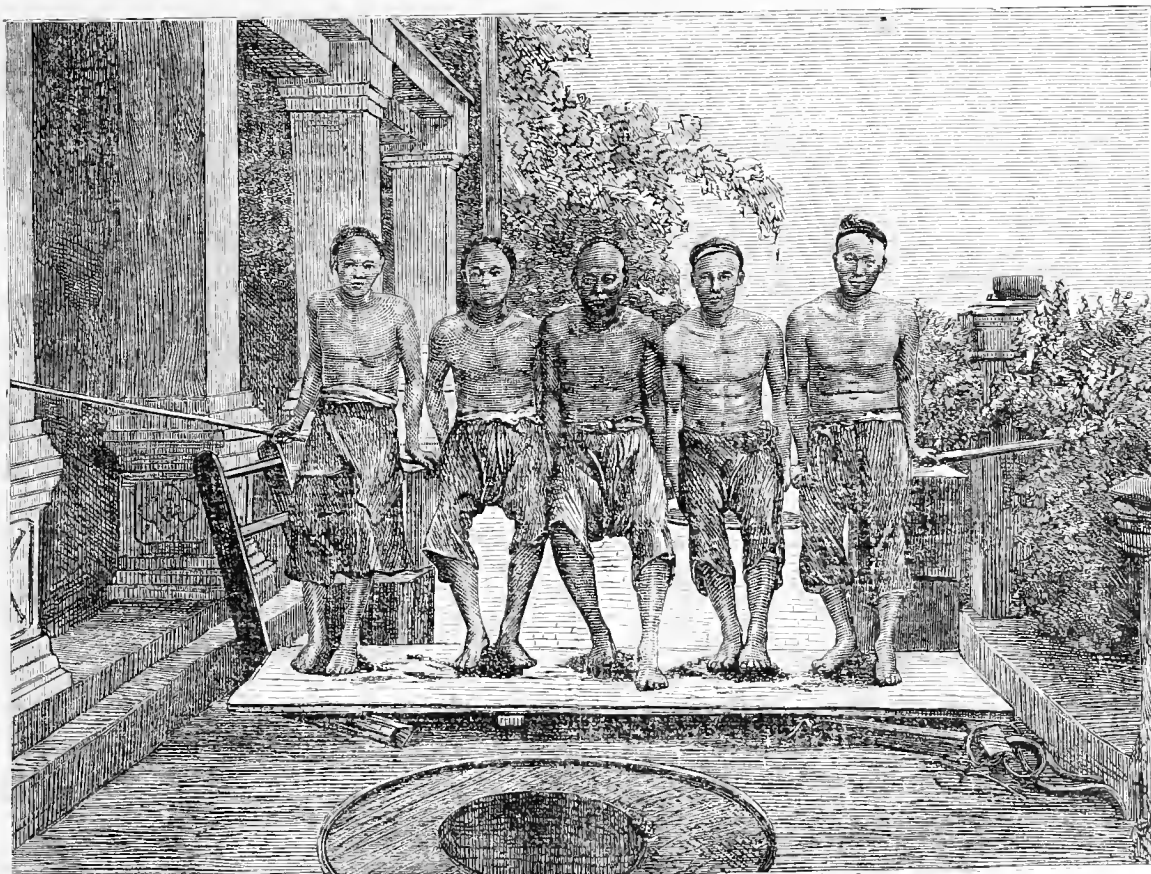
SALT LAKE CITY, OCTOBER 1, 1887

NO. 19

TEA AND ITS CULTURE.

WERE it only possible for tea-drinkers to see at a glance the various processes through which this article passes before it is placed on the shelves of the grocer, many would doubtless abandon its use much quicker than they now do

sugar-cane. Tea which has been damaged by water, and leaves from which the strength has once been extracted, are alike useful to the Chinese who engage in the improper business of re-preparation, and with chemicals make the refuse again



knowing it to be one of the things which God says is not good for the use of His people. There is certainly no one to question the assertion that some of the stuff now sold as tea is nothing but a manufactured article, colored and adulterated, and as far removed from the genuine leaf as is wormwood from

marketable.

A traveler who surreptitiously gained entrance to one of these manufactories found some worthless leaves being placed, a few pounds at a time, in cast-iron pans over furnaces. At each of these pans stood a workman who rapidly stirred the

leaves with his hand mixing with them at the same time a coloring substance which gave them the appearance of being of the very best grade of tea. It also imparted to them the necessary aroma. The tea was then placed on broad shallow baskets and women carefully picked therefrom all stalks and coarse, uncurled leaves. Various sizes of sieves were then used to separate the coarse from the fine leaves, the first sifting being sold as Hyson skin and the last as Young Hyson. But in order to make the whole mass yield as much apparently good tea as possible, a process of chopping had been employed before the sieves were called into requisition.

The coloring substances which are used are anything but healthful, and the discovery of so many cases of adulteration in tea of late years has led investigators to believe that very little of the unadulterated article ever leaves the empire. Indeed in a skillful and minute analysis of an eminent chemist of several kinds of tea no single one was found to be pure. The fact that the Chinese themselves do not use any of the tea which is prepared for exportation would seem to indicate that it was not genuine.

The value of tea is determined by the tenderness and smallness of the leaf when picked. The early leaf-buds in Spring, are covered by a white silky down which is gathered to make Pekoe. A few days' longer growth produce 'black-leaved Pekoe.' The more mature leaves are Souchong; as they grow larger and coarser they form Congou; and the last picking is Bohea. These are varieties of the black tea.

Congou tea, which the coolies in our engraving are engaged in making, was a few years ago the chief export, but finds at the present time very little sale as the strength it possesses is not sufficient to supply popular demand, and Bohea, which is really inferior in quality but somewhat stronger, has almost entirely taken its place. In the preparation of the finer grades of green tea the utmost care is used, the best leaves being selected previous to drying and they are afterwards curled or twisted by hand. Black teas are prepared mostly by the heat of a furnace, but in order to make them pack closer and also to assist in the curling process, coolies in their bare feet tramp upon them.

Plantations for the cultivation of the best teas are selected with the utmost care, and special attention is given to their cultivation. They are situated at a distance from any residence, and as much as possible separated from all other crops, for fear the delicacy of the leaf should suffer from smoke and other impurities. Upon well-watered hill sides the plants thrive best, where they can receive the full benefit of the sun's rays, shade being fatal to their growth. Dried fish-like anchovies mixed with a liquor derived from mustard seed is the best and most commonly-used fertilizer.

The labor of harvesting the crop is one of extreme nicety, and only such persons are engaged for the work as can readily detect and separate the good from the poor leaves. No more is gathered in a day than can be dried before night. There are the dry and wet modes of curing. In the former process the leaves are at once roasted in an iron pan and then thrown upon a mat and rolled. During the whole operation, which is continued until the leaves are quite dry, a yellow juice exudes. In the wet process the leaves are placed in a vessel over the steam of boiling water where they remain until withered. They are then rolled by hand and dried in an iron roasting pan. This latter is considered the best method of preparation, as the leaves thereby retain a better color as well as more of the fine flavoring.

Of the great amount of tea now used in the world it is scarcely possible to form an estimate. There are millions upon millions of pounds annually consumed, and the greater part of it comes from the homes of the Chinese.

TOPICS OF THE TIMES.

BY THE EDITOR.

A PARAGRAPH from the *New York Herald* conveys the information that the two English Archbishops and the Bishop of London have written a letter to the Bishops of their church in the colonies, lamenting over the mischief done by the introduction and sale of intoxicating liquors. The letter dwells on the testimony furnished by travelers that the natives gain more morally "from the teaching of Mohammedanism than by the teaching of Christianity, because the former teaching tends to make them sober." One of the objects in writing the letter is to have the Colonial Bishops try to influence the local legislatures to take some steps that will make it "less difficult for weak men to live sober lives."

This is a most severe commentary upon the teachings of the so-called Christian religion. The worst feature of it, too, is that it is true. The people of Christendom may be loth to admit the correctness of this statement, but the Christianity of modern times has not been a success in redeeming the people unto whom it is taught from the vices which seem to be inherent to human nature. Wherever it has been carried by its missionaries its effect upon the races to whom it has been taught has been injurious.

The experience of our elders upon the Sandwich Islands has convinced all of them that the effects of so-called Christian teaching upon the natives there have been bad. It is utterly inadequate to supply the spiritual wants or to reform the lives of the heathen who embrace it.

This is true not only in the case of the Islanders; but the same effects are also very apparent among the Indians. They seem to perish under the influence of modern Christianity, though, in truth, it must be said that they are perishing even where they are only brought in contact with its civilization.

A recent article in the *North American Review*, written by a Chinaman, and entitled "Why I am a Heathen," is one of the most forcible contrasts between heathenism and modern Christianity that I have seen drawn. Of course there are several statements which he makes that cannot be approved of; but if that which he says is true concerning heathenism, he has good grounds for not rejecting the religion of his forefathers in favor of the systems he sees around him in America.

My space will not admit of my copying all his statements; but he says:

"Call us heathen, if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murders and robberies in a year than there are in New York State."

The teachings of our Savior were that a tree should be known by its fruit. The fruits of modern Christian civilization, according to these statements, are not to be compared with the fruits of heathenism.

He further says:

"Christians are continually fussing about religion; they build great churches, and make long prayers; and yet there is more

wickedness in the neighborhood of a single church district of one thousand people in New York than among one million heathen, churchless and unsermonized."

He also asserts that there is more heartbreaking and suicides in the single State of New York in a year than in all China.

Our knowledge of China is very meagre, and that which is communicated is principally from sources that imagine it to be the proper thing to extol our civilization as being far superior to that of the Chinese. But this writer makes these statements, and we must presume they are true, because another Chinaman, who calls himself a Christian, makes a reply to his countryman in the succeeding number of the *North American Review* but does not deny their truth. His answer, under the head "Why I am not a Heathen," is a very weak one and does not meet the issues raised by the heathen Chinamen.

Modern Christianity as a religion is a failure. True, it has its good points. It has a modicum of truth. But so have heathenism and the various religions believed in and practiced by those whom we call pagans. It is very unfashionable to say this, and in some circles a man would be looked upon as sacrilegious who would give utterance to such a sentiment. Nevertheless, it is true; and many of the heathen nations are aware of it.

Unless God, in His infinite mercy, had revealed His true and everlasting gospel from the heavens in its original purity, the world would have been in an awful condition. For the past half century mankind have been drifting away from all the old moorings, and Christian ministers no longer have the faith that they once had. Belief in the Bible and in many of the cardinal doctrines of Christianity is gradually fading away before the march of infidelity, strengthened by what is termed science, until it is not an uncommon thing to hear men who are called Christian ministers throwing doubt upon Biblical doctrine.

No doubt, the revelation of the gospel has had the effect to hasten the march of unbelief in this way. When God sends a messenger unto the children of men and they reject that message, that portion of His Spirit which has previously rested upon them is withdrawn and they are left to themselves. This has been largely the case with the religious world in the United States, in Great Britain, and in other parts where our elders have visited and labored. The decline of true faith in divine things has been very apparent.

The growth of Spiritualism in this country has been very remarkable. The people rejected the truth when presented by the elders, and they were left to fall into strong delusions and to believe lies.

Christianity has gone down hill with wonderful rapidity since the year 1830, and its decline will undoubtedly continue. There is a good reason for this to be found in the fact that the fiercest persecutors of the truth have been the professors of so-called Christianity. In this respect heathenism has the advantage and contrasts well with it.

The elders of our Church, so far, have labored but little among the heathen. What their reception will be by Mohammedan nations, or by Buddhists, or by those who believe in Brahmaism or in Confucianism, cannot very well be told at the present. However, when the day shall come for us to labor among those peoples, no doubt the power of God will be manifested in such a manner as to convince the honest among them that this work is of God.

The ministers of religion to-day are determined to draw a distinction between our religion and theirs. They call them-

selves Christians, but deny to us that name. Fortunately, it may be said, they are making the world understand that our religion is different to theirs. This has had its advantages, and it will yet bear good fruit; for it will relieve our missionaries from the discredit which attaches to Christian ministers and their systems in the lands where they have labored.

What an immense field spreads out before the elders of our Church, to occupy their attention and labor! This gospel of the Kingdom will have to be preached as a witness to all nations. Our efforts have been principally directed to the nations inhabiting western Europe and our own continent. But Asia, with its teeming millions and its great diversity of races has been but little visited. Elders have labored in the East Indies, and have had but little encouragement. But the time must come when all its nations shall hear the glad tidings of salvation, and when the gospel will go forth accompanied by power, to the convincing of the honest. Asiatics as well as Europeans must hear the tidings that God has spoken from the heavens and restored to the earth a perfect system of salvation. In the gospel as taught by the Latter-day Saints, they will find every good feature of their own systems, and will perceive how free it is from the evils with which their systems are afflicted.

When this time shall come it will not be said, as it is now said by the Archbishops of Canterbury and York and the Bishop of London, concerning the system which they teach, that the teaching of Mohammedanism tends to make its converts more sober than the teaching of the gospel.

DESCRIPTION OF CHRIST.

THE following beautiful description of our Savior is said to have been found in a manuscript written by Lucius Lentulus, President of Judea, to the Roman Senate, and is well worthy of preservation by those who are his followers at the present time:

"There is at present a man in Judea of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from the grave, and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect mild and reserved. The hair flows in those beautiful shades which no united colors can match, falling into graceful curls below his ears, agreeably touching on the shoulders and parting on the crown of his head like the head-dress of the Nazarenes. His forehead is smooth and large; his cheeks, without spot, are of a lovely red; his mouth and nose are finished with exquisite symmetry; his beard is thick and suitable to the color of his hair, reaching a little below his chin and parting in the middle like a fork; his eyes are large, bright and serene. He rebukes with mildness, and invites with the most persuasive language.

"His whole address, whether in words or deeds, being elegant, grave and strictly characteristic of an exalted being. No man has ever seen him laugh, but the whole world beheld him weep; and so persuasive are his tears that one cannot refrain from joining in sympathy with him. He is modest, temperate and wise; and whatever the phenomenon may turn out in the end, he seems a being of excellent beauty and divine perfection—in every respect surpassing the children of men."

CONSCIENCE is the chamber of justice.

AFTER MANY DAYS.

DAVID BRUCE was a young artist in Philadelphia, nearly forty years ago. He painted portraits until he made money enough to take him to Rome for two or three years. When he came back, he had gained high and just ideas of art, and much technical skill. But very few people bought pictures forty years ago, and the times were as hard as they are now.

David, with his mother and sister to support, soon found himself without a dollar.

"I'll have to come to you for work," he said, bitterly enough, to his uncle Ben, who was a carpenter. "I can drive a nail and handle a saw if I cannot paint pictures worth buying."

"Na, na, my lad. When ye've got a trade, stick to't," said the hard-faced old Scotchman. "Though I could wish ye hed a decenter one! my own, for example."

So young Bruce contented himself with a diet of black-bread and milk, to give his mother and little Jeanie a full share of provisions.

Matters were fast coming to an extremity. There was little but bread and water in the larder for anybody, when David received an offer of work from a manufacturer of wall-paper, who was in need of new designs.

His Uncle Ben brought the man to see him.

"Here's a rare chance for ye, lad. Mr. Jenkins will pay ye well nae doot. My nephew has been for years learnin' his trade in the capitals of Europe," turning to the manufacturer, a red, pudgy little man. "Ye'll find he's fitted himself to design your paper to your satisfaction."

"Why, uncle," cried David, red with rage, "I'm not a dauber of signs and wall-paper! I paint landscapes—great historical pictures."

"Ye're a fule!" whispered his uncle. "Have you a mind yer mither shall starve? Luek at her thin cheeks yonner."

David glanced into the other room. He was very civil to his visitor after that, though secretly he gnashed his teeth with mortification.

"You must put your best touches on, Bruce," said the manufacturer. "I'm not easily pleased. I never pay for the first design, but if I approve it, I'll be a liberal patron."

"I imagine you'll be satisfied," said David, loftily.

The next day the carpenter came to see how the work progressed. "There are half-a-dozen designs. I dashed them off this morning," said David, indifferently.

Ben looked over them through his spectacles.

"I'm no judge of such matters. Are these good, David?"

"Good enough."

"Is it the best ye can do?"

"Certainly not. Do you think I'd put my best work on wall-paper? Did I go to Rome for that?"

"Dinna ye mind the gude Book says, 'Whatsoever thy hand findeth to do, do it with thy might?' Naw, there's my journeyman, Jock Sawtree," laying the papers carefully in a pile on the table, "Jock says to me this mornin', 'Ben,' says he, 'why d'ye plane off the top planks of the porch as smooth as the bottom? It's a wasting of time,' says he. 'Nobody'd know if you slighted them.' 'Jock,' says I, 'I'd know.'"

David looked at the old man a minute, and then he gathered up the designs and threw them in the fire. "You're a better artist than I," he said.

"I know naething aboot art, but I know what's honest," said Ben.

David spent the rest of the day on a design. It was the best he could do. In the evening he showed it to his mother and Jeanie.

"My idea is the paper of a chamber, in which the occupant, waking from sleep, shall have a glimpse of the field outside."

The ground of the design was the pale blue of the air, against which waved long fine grasses and white wild daises, with here and there a joyous song-sparrow in flight, or poised to sing.

"It is the field where you used to play when you were a boy, David!" cried his mother.

"I know, mother."

David had put so much feeling and his tenderest recollection into the sketch that he felt it must succeed. But the next day he received a curt note from the manufacturer, stating that he "could not feel justified in employing him. This design, being the first, was, of course, his property."

"So my best work is wasted," said David.

Several weeks later, he saw in the windows of the manufacturer in High Street, paper printed in his design. It sold rapidly. But the truth was, the manufacturer chose to employ cheaper and inferior workmen.

The times began to revive soon after that. Young Bruce had a commission to paint the portrait of the mayor, and so became well known. Presently, his landscapes were sold. Slowly and surely, he went on his way to fortune, carrying his dear old mother and Jeanie with him; and after a little, a wife and baby were added to the happy household.

There were one or two little incidents in his after life which I wish to recall.

Many years after he had gained fame and prosperity, he visited a brother artist of yet higher standing than his own, who lived in a bleak district of New England. His host had but one child, a boy of about eleyen, who was carried into the parlor by two men, seated in an easy chair. He was worn to a shadow, but his face was full of sensitive feeling.

"My boy has been an invalid from his cradle," his father said. "For months in the year, he is not able to leave his bed."

Bruce, during his stay, became much attached to the little fellow. One day his father said to him—

"This month of August is Charley's one glimpse of freedom. During the Fall and Winter, he never leaves his room, and is not able to read, to amuse himself with toys, or even to listen to music. By the way, I found a rare pleasure for him last Winter, most unexpectedly, in an old-fashioned wall-paper, of a singular design of leaves, wild flowers, and birds flying here and there in the Summer light. He used to lie and look at it with real delight. 'It just takes me right out of doors, papa,' he said; and he would fancy stories about the birds and tell them to his mother by the hour. There is really remarkable artistic merit in the paper. I should like you to look at it."

"I should be glad to see it," said Mr. Bruce, who was troubled just then by some far off memories.

When he carried little Charley into the chamber after awhile, and heard him explain his "Winter garden," his pale face reddening with pleasure, the tears came to Bruce's eyes.

Five years later, in looking over a western newspaper, Bruce found this paragraph:

"By the confession of Jim Budd, last week, just before meeting his fate on the gallows, it was proved, as our readers will remember, that Oscar Arnold was innocent of the crime of forgery, for which he was sentenced five years ago. Arnold

was an old man, a farmer, whose life had always been inoffensive before his trial. His pardon was sent at once to the prison, but arrived just too late. The old man had died the day before. He had been confined to his cell for months, and some kindly soul had covered the walls with a cool, Summery paper, with birds flying here and there through the grass. The prisoner, as his mind failed, took as great delight in these pictured walls as a child, fancying himself, poor fellow, free and in his own fields again."

Not long afterwards, Bruce passed through the city where Arnold had been confined, and visited the prison. The wife of the jailor told him the whole pathetic story, and showed him the white daisies and song sparrows on the wall.

"He fancied himself out of doors among them, poor soul," she said, "and so died calm and happy. The Lord put it into the heart of somebody to paint that paper, I think. I wish the designer could know the good it has done."

Bruce stood in the cell, himself a gray-haired man, looking at the work of his youth; and he thanked God for every stroke which had made wild flowers or birds more real or true. He remembered old Ben's motto, "Good work always pays the worker, soon or late." But he thought no work had ever paid him as this had done.

THE BEST COURSE.

BY JOCK.

THERE are very few young people who do not possess a great desire to be well spoken of by their acquaintances and friends. The praises which others give them are like sweet music to their ears. The desire to make a good appearance is such as to often lead them to do improper things in order to attract attention and excite comment. While praise is very good in its place and often affords encouragement to the drooping or weary spirit, unmerited praise is injurious, and to labor for the favor or praise of men, regardless of God's will, is final ruin.

God has kindly given to His Saints instructions concerning some of what are frequently termed the common affairs of life. In fact we are not without information for our guidance in all the affairs and in every condition of life. That we are not the most polite, charitable, kind, industrious and faithful people in the world is no fault of our heavenly Father, but is due to our neglect of His most excellent counsels. Boys and girls, as well as all others, should carefully study these divine suggestions and endeavor to acquire in youth the proper habits which will then gain strength as age increases.

The expression that "fine feathers make fine birds" receives too ready acceptance among many. It should be modified to read fine actions make fine birds. Feathers or appearance count but little against actions, and with the Almighty there is no comparison between the two. No one admires the person who is elegantly dressed and presents a fine appearance if beneath that pleasing exterior a cold, cruel or selfish heart beats. Nor will wealth or position atone for rudeness or incivility. But the poor individual of generous impulses, of noble heart, of kind manner, though perhaps shabbily dressed, will inevitably command the respect of those who come in contact with him.

The following very pretty legend is well worthy of record and remembrance for the lesson it contains:

There was a dispute among three ladies as to which had the most beautiful hand. One sat by a stream and dipped her hand into the water and held it up, another plucked strawberries until her fingers were pink, and another gathered violets until her hands were fragrant. An old, baggard woman passing by asked, "who will give me a gift, for I am poor?" All three denied her; but another who sat near, unwashed in the stream, unstained with fruit, unadorned with flowers, gave her a little gift and satisfied the poor woman. And then she asked them what was the dispute, and they told her, and lifted up before her their beautiful hands. "Beautiful, indeed," said she, when she saw them. But when asked which was the most beautiful, she said: "It is not the hand that is washed clean in the brook; it is not the hand that is tipped with red, it is not the hand that is garlanded with fragrant flowers, but the hand that gives to the poor is the most beautiful." As she said these words her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven with authority to decide the question in dispute. And that decision has stood the test of time.

It is not, however, in giving alone that the true spirit of a person is shown. There are very many little courtesies and kindnesses which require but a sacrifice of selfish feelings that may be shown in every day life. The little favors that seem to be spontaneous are what come from a free and generous heart.

The example of a little German girl, named Jeanette, might profitably be followed by children of a larger growth. Though a kind act may not meet with as prompt a recognition from others as did the one she performed, the joy which the heart experiences will not be delayed nor will the angels fail to minutely record the deed.

Little Jeanette went to one of the large cities to see a grand review. For some time she had been on the tiptoe of excitement in anticipation of the event. She succeeded in getting an excellent place from which to see the soldiers pass, when she noticed a poor old woman in the crowd trying very hard to get where she could see.

Jeanette said to herself, "I should like to see the soldiers march, but it isn't kind in me to stay in this nice seat and let that old woman stay where she can't see anything. I ought to honor old age, and I will."

So she called the old woman, and placing her in the nice seat, fell back among the crowd. There she had to tiptoe and peep and dodge about to catch a glimpse of the splendid scene, which she might have seen fully and easily if she had kept her place.

Some of the people said she was a silly girl, and laughed at her. Jeanette was rewarded in her heart for her kindness to old age. A few minutes after, a man, covered with lace, elbowed his way through the crowd and said to her: "Little girl, will you come to her ladyship?"

She could not imagine who her ladyship was, but she followed the man to a scaffold within the crowd.

A lady met her at the top of the stairs and said: "My child, I saw you yield your seat to the old woman. You acted nobly. Now sit down here by me. You can see everything here."

Thus Jeanette was rewarded a second time for honoring old age and exhibiting the feelings of her noble heart.

BODY and mind must be exercised, not one, but both, and that in a mediocrity; otherwise it will cause a great inconvenience. If the body be overtired, it tires the mind. The mind oppresses the body, as with students it oftentimes falls out, who, as Plutarch observes, have no care of the body, but compel that which is mortal to do as much as that which is immortal; that which is earthly as that which is ethereal.

FOR OUR LITTLE FOLKS.

A TRUE STORY.

"WHERE is the baby, grandmamma?"
The sweet young mother calls
From her work in the cosy kitchen,
With its dainty whitewashed walls.
And grandma leaves her knitting,
And looks for her all around;
But not a trace of baby dear
Can anywhere be found.

No sound of its merry prattle,
No gleam of its sunny hair,
No patter of tiny footsteps,
No sign of it anywhere.
All through the house and garden,
Far out into the field,
They search each nook and corner,
But nothing is revealed.

And the mother's face grew pallid;
Grandmamma's eyes grew dim;
The father's gone to the village,
No use to look for him.
And the baby's lost! "Where's Rover?"
The mother chanced to think
Of the old well in the orchard
Where the cattle used to drink.

"Where's Rover?" I know he'd find her:
"Rover!" In vain they call.
They hurry away to the orchard;
And there by the moss-grown wall,
Close to the well, lies Rover,
Holding to baby's dress;
She was leaning over the well's edge
In perfect fearlessness!

She stretched her little arms down,
But Rover held her fast,
And never seemed to mind the kicks
Her tiny bare feet cast
So spitefully upon him,
But wagged his tail instead,
To greet the frightened searchers,
While naughty baby said:

"Dere's a 'tittle dirl in the 'arter;
She's dust as big as me,

Mamma, I want to help her out,
And take her home to tea.
But Rover, he wouldn't let me,
And I don't love him.
Go away, you naughty Rover!
Oh! why are you crying so?"

The mother kissed her, saying:
"My darling understand,
Good Rover saved your life, my dear—
And see, he licks your hand!
Kiss Rover." Baby struck him
But grandma understood;
She said: "It's hard to thank the friend
Who thwarts us for our good."

HANG ON LIKE A BEAVER.

WHEN our Tom was six years old, he went into the forest one afternoon to meet the hired man, who was coming home with a load of wood. The man placed Master Tommy on the top of the load and drove homeward. Just before reaching the farm the team went pretty briskly down a steep hill. When Tommy entered the house, his mother said:

"Tommy, my dear, were you not frightened when the horses went trotting so swiftly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "but I asked the Lord to help me, and hung on like a beaver."

Sensible Tom! Why sensible? Because he joined working to praying. Let his words teach this life lesson; in all troubles, pray and hang on like a beaver; by which I mean that, while you ask God to help you, you must help yourself with all your might.

A JAPANESE LEGEND.

THE Japanese have a curious legend of a stone-cutter who became discontented with his lot in life. He first expressed the very common wish, "Oh, that I were rich!" This being granted by the gods, he next wished to become a king, so that he might have power. In this station he still found a source of discontent. So after many changes he wished to become a rock, which even the floods could not move. This being granted, he for a time enjoyed his newly-acquired power;

for neither the burning sun, rushing wind, nor roaring flood had power to move him. But one day a man with a sharp chisel and a heavy hammer came along, and began to cut stones out of the rock; and the rock said, "What is this that the man has power over me, and can cut stones out of my bosom? I am weaker than he. I should like to be that man." And then came an angel of heaven, who said, "Be this as you have said;" and the rock became a stone-cutter, and he cut stones with hard labor, for small wages, and was contented.

A BUILDER'S LESSON.

"How shall I a habit break?"
As you did that habit make.
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us, neck and wrist;
Thread by thread the patient hand
Must untwine, ere free we stand;
As we builded, stone by stone,
We must toil unhelped, alone,
Till the wall be overthrown.

But remember, as we try;
Lighter every test goes by;
Wading in, the streams grow deep
Toward the center's downward sweep;
Backward turn, each step ashore
Shallower is than that before.

Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone
Ere content or love be won!
First, across the gulf we cast
Kite-borne threads till lines are passed,
And habit builds the bridge at last!

QUESTIONS ON CHURCH HISTORY.

1. Who was elected in place of John C. Bennett as Major-General of the Nauvoo Legion? 2. What were the sentiments expressed by Law in a letter written to the Prophet soon after his promotion? 3. What was this dishonest hypocrite found doing in less than eighteen months later? 4. When was Amasa M. Lyman ordained to the apostleship?

5. When did President Taylor succeed Joseph Smith as editor of the *Times and Seasons*? 6. For what was Joseph Smith tried before Judge Pope, of Springfield, early in 1843? 7. What was the result of this trial? 8. When did Joseph the Prophet receive a revelation giving the three keys, by which bad angels, or spirits, may be known? 9. Where will we find this recorded.

ANSWERS TO QUESTIONS IN NO. 17.

1. Who took the superintendency of the printing office of *The Times and Seasons*, and who was appointed editor in the early part of 1842? A. Wilford Woodruff and John Taylor.

2. When did Joseph Smith take charge of the editorial department? A. March 15, 1842.

3. When was the organization of the Female Relief Society effected? A. On the 17th of March, 1842.

4. Give the names of its first officers. A. Emma Smith, president; Elizabeth Ann Whitney and Sarah M. Cleveland, counselors; Miss Elvira Cole, treasurer; Miss Eliza R. Snow, secretary.

5. When was the *Millennial Star* office removed from Manchester to Liverpool? A. During March, 1842.

6. How many brethren were ordained elders at a special conference held in Nauvoo on the 6th and 7th of April, 1842? A. Two hundred and seventy-five.

7. What periodical was first issued in Nauvoo during this month? A. A weekly newspaper called the *Wasp*.

8. By whom was it edited? A. Wm. Smith.

9. What important instructions did Joseph impart to some of the leading brethren in a council held on the 4th of May, 1842? A. The principles and order of the Priesthood from the Aaronic to the highest order of the Melchisedec; also the holy endowments and many other doctrines.

10. What are the names of the brethren who met with him in this council? A. James Adams, Hyrum Smith, Newel K. Whitney, George Miller, Brigham Young, Heber C. Kimball and Willard Richards.

THE names of those who answered questions on Church History published in No. 15 are as follows: Lottie Fox, Annie S. Sessions, Jas. G. West, Henry H. Blood.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SALT LAKE CITY, OCTOBER 1, 1887.

EDITORIAL THOUGHTS.

A VERY good opinion can be formed respecting the future lives of young people by noticing their inclinations and habits and the use they make of their opportunities. If a boy or a girl is obedient, industrious, studious and attentive to the duties of religion, these are evidences that a correct start in life has been made, which if continued, will result in the formation of a superior character.

But if, on the other hand, a young person is disobedient, lazy and unreliable, and is careless about the worship of God and in observing the requirements He makes of us, there are good reasons to fear that such a life will result in failure.

Some young people appear to think they can spend their time in idleness and pleasure-seeking and to the utter neglect of everything useful in early life, and that, at some time afterwards, they can reform and make up for lost time.

This is a mistake.

The growth of the mind depends upon its cultivation. If it be neglected, or if it be put to a bad use, the effects are injurious. The longer this is continued the worse it is. If, however, a change is made, and the mind is no longer neglected or put to a bad use, it takes time to repair the injury it has received, and the effects are felt, more or less, through subsequent life.

Perfect characters are not formed at once. It takes time to develop them. They are the growth of years.

The Temple at Salt Lake City has not been built in a day. It has taken years to construct it. A foundation was laid. But President Young was not suited with it. He had it taken up. Why did he have this done? He desired the foundation to be solid and immovable to bear the immense weight of the superstructure to be erected upon it. The new foundation was laid, therefore, with great care. One by one the stones were put in place by patient workmen, and the building grew in symmetry and size until now, its walls are finished and the towers are rising to completion.

This is a type of the building of the human character.

Children, do you wish to grow to usefulness and beautiful perfection in your lives?

Then you must first see that a proper foundation is laid. You cannot build with safety upon a poor foundation. It ought to be torn up or discarded. Too great care cannot be taken on this point.

It is true that we can do nothing without the aid of God; but it is also true that God has given unto us powers which we can exercise in a proper direction, and we can almost make ourselves that which we wish to be by aiming high and constantly seeking for His blessing upon our aims and efforts.

If boys or girls have low, groveling desires; if they only care to reach a low standard of life, they turn out invariably poor, worthless creatures. For this they may blame circumstances or what many people call their luck. It frequently happens that such people attribute their misfortunes and their

want of success to everything but the right cause. But the facts are, in many instances, they themselves are to blame. They did not start right, they did not continue right; they do not end right.

They laid a poor foundation. They built upon it, and built badly. Their entire lives show this.

Now, we would like the JUVENILES of Zion to lay good foundations and to build upon good characters. When a judicious man desires to build a good house, he looks around him for the best model he can find. So we say to the boys:

BOYS, take the best man that you know as your model. Endeavor to be as honorable, as faithful and as true as the best.

GIRLS, take the most superior woman of your acquaintance as an example. Emulate her virtues, strive to be equal to her in her perfections of life; and if you do this, you will surely reach a creditable position in society.

There is no reason why our boys should not be as well qualified for usefulness as the best men in the community. There is no reason, either, why our girls should not be equally successful in their efforts to become respected and noble in their lives.

If two boys or two girls start out together in life with equal advantages—say, for instance, brothers or sisters, having the same surroundings, and similar opportunities of education and home culture—and one is careless, indifferent, low in his or her tastes and associations; and the other is elevated and strives to be useful and to qualify himself or herself for the grave duties of life, it only requires a very few years to show the great difference which there is between these lines of conduct. It may not be very apparent while they are young; but as they increase in years the difference between them becomes very marked. The course of one leads to usefulness and honor; the course of the other, to discredit, if not to ruin.

CHILDREN, we cannot impress upon you too much the great truth that your future lives depend to a great extent upon your own exertions and conduct. If you fail, you ought not to blame anyone but yourselves; for God is ready to assist you in every good effort, and to give you every righteous desire, as long as that desire is exercised in reason.

With the examples which our children have before them, and the facilities and opportunities they possess, we should have the best men and women to be found upon the face of the earth. God has given us the truth in its purity. While others are groping in the dark concerning the right way, and are arguing and contending respecting the truth, we are saved this trouble.

The Lord has revealed it to us, and we have no need to question, nor argue nor contend about it. Thus we are saved from all this uncertainty and labor, besides having the great advantage of possessing the truth in its purity.

We hope to see a holy generation grow up in these mountains—children who will become men and women of renown, and who will bear off the kingdom of God, which He has established on the earth, in great power, to the joy of the honest in heart throughout the whole earth.

WHEN you shall have done something for one of God's children, go without fear and bear your request, your thanksgiving to Jesus Christ; you will be always welcomed; the surest and most direct way to the heart of the father is through the heart of his child.



WATER-BEARERS AT ALEXANDRIA. (See Page 298.)

WATER-BEARERS AT ALEXANDRIA.

IN Oriental lands women very seldom enjoy the same privilege nor are they favored in as many ways as are the females of civilized countries. They are too often looked upon much in the same manner as the Indians of this country view their squaws, as menials and drudges, and are at times employed to do work which is very hard. One of the principal tasks assigned them is that of drawing and carrying water, which is generally done in the cool of the morning or evening. Wells are not as numerous there as they are in this country, but the most of them are public, and around, such a crowd of women, some adorned with costly jewels or trinkets, can nearly always be found drawing water for their flocks or filling pitchers or leather water bottles to be carried away. Sometimes the water must be conveyed several miles to places where the tents are pitched, but no matter what difficulties attend the getting of this necessary article, the women are expected to provide a sufficient supply.

A representation of the water-carriers of Alexandria is given in our engraving. We here see women with jars upon their heads, and one man with a leather bottle slung across his back, while somewhat in the back-ground is a donkey, which animal is also frequently used for the performance of this necessary labor.

There is ample evidence in the Scriptures of the fact that females in ancient times also performed labor of this kind. We read in Genesis (xxiv) that the servant whom Abraham sent to find a wife for his son Isaac made his camels kneel by a well of water without the city in the evening, "even the time that women go out to draw water." And he asked the Lord to make known to him in a certain way whom he should select as a wife for his young master. As he sat by the well Rebekah came with her pitcher upon her shoulder and as Abraham's servant asked for a drink, she also proffered to draw water for his camels also, and thus fulfilled the sign desired by the servant which was to satisfy him of the choice God had made of a wife for Isaac.

In the twenty-ninth chapter of the same book we also read that Jacob rolled a stone from the mouth of a well so that Rachael might be able to water therefrom her father's flocks.

Our readers are doubtless all familiar with the chapter (*John iv*) wherein it is related of the Savior that He came to Jacob's well, and there met and conversed with the woman of Samaria who had come out to draw water.

The manner of drawing water varies. Sometimes a skin is lowered by a rope and on being filled is drawn to the surface by a bullock. At other times camels are used to turn a wheel by means of which the water vessels are raised. Most frequently, however, the water is drawn by hand.

The same courtesy which was anciently shown at the wells in offering drink to men and animals, is still exhibited by the eastern women of to-day, and when thanked by the traveler for an enjoyable drink, the women make use of an expression similar to this, "We consider kindness to strangers an essential part of duty."

The wells are always carefully guarded lest sand should fill them up, or they be in any way injured. Nor is it uncommon for disputes and commotions to arise concerning the possession of these valuable and necessary blessings. As well as being the rallying places for hostile tribes from age to age, they have also been spots of friendly meeting and hearty greetings.

In the engraving we see that the women wear a kind of mask which totally conceals the lower part of her face. This is a veil suspended from a band which passes around the head. It reaches nearly to the feet and is an essential part of a married woman's dress.

Ornaments are worn in profusion by the women of the East. Not satisfied with ear and finger rings, bracelets, etc., they must also have rings for the nose, lips, arms, hands, legs, feet and toes, while every belt and binding is decorated, sometimes with coins, and sometimes only with pieces of metal and trinkets. Ornaments are also frequently interwoven with the hair which is often so long as to nearly touch the ground.

The study of the customs and manners of these old peoples is an interesting one, and will help the reader very much towards getting a correct understanding of Bible similitudes and parables.

OUR TERRITORY.

A lecture delivered before the 76th Quorum of Seventies in Ogden, by Moroni F. Brown.

(Continued from page 281.)

THE manufacture of paper, glass, and white lead has particularly received attention in the last few years, and has proved to a demonstration the existence of elements in Utah, necessary for the establishment of these industries on a large scale. Indeed there are latent elements within the confines of our Territory that would warrant the establishment of almost every kind of industry.

We now come to that part of the subject which has gained for Utah unfading laurels within the period of a very few years; it is that of

MINING.

Necessarily some of the most potent manufactories of our Territory, are outgrowths of this vocation. Nature has deposited within the snow-capped mountains of Utah, inexhaustible quantities of coal, iron and precious metals, but it was not until after the advent of rail-roads into this region, that these hidden treasures were sought with any degree of excitement; in fact the far-seeing wisdom of the leaders of our Church, led them to instruct the people not to devote their energies to the development of mines, but to cherish such industries as would enable them to be a self-sustaining people.

Wood was too plentiful and convenient to justify the settlers in operating coal-mines to obtain fuel for local consumption, hence the extensive coal beds of Utah remained undisturbed until the rail-roads created a market for that commodity. The area of coal land surveyed to January 1st, 1885, was 150,000 acres, while the unsurveyed was estimated at 1,000,000 acres, making a total area of 1,150,000 acres of coal land in Utah Territory.

The development of iron mines prior to the rail-road era in this Territory, would have been an unprofitable business, because there existed no means by which this commodity might be conveyed to market; and even yet these mines are sadly neglected, though it is widely known that this region is exceedingly prolific in a quality of iron unsurpassed by that of any other part of the Union. But it requires no prophetic vision to see that in the near future, this abundance of iron will become a source of profitable investment, and lead to the establishment of industries which will give employment to

thousands of people. It is said that in Utah alone there is enough iron to supply the whole world for centuries.

In the matter of mining outside of coal fields, gold, silver, lead and copper mines are the most extensively operated; and each succeeding year witnesses a growth in *their* development which is indeed remarkable. We believe that the day is not remote, when Utah will wear the crown for being the leading bullion producing dependency of the Union.

For the year ending December, 1879, Wells Fargo & Company handled 2,301,276 pounds of refined, and 26,441,359 pounds of unrefined lead, 3,835,047 ounces of silver, 15,932 ounces of gold, the product of Utah, whose combined value aggregated or amounted to \$5,219,747.69, from that time until the present, each ensuing year attested a steady increase in these products. In 1884 the annual yield of the mines had reached the enormous value of \$7,389,836.90, an increase of \$2,170,089.21 over that of the year 1879. At seaboard the mineral products of Utah for the year 1884 aggregated \$9,301,508. Thus it can readily be seen that the most sanguine hopes for Utah's mining future would be based upon facts and figures of a most flattering character.

In the matter of mining, the celebrated "Ontario," which is situated at Park City, has done much in the way of establishing for Utah an enviable reputation in the production of bullion. The following are figures taken from the tables and tabular statements of the superintendent of that mine, for the year 1885. His account with the company shows a total receipt and disbursement of \$1,105,549.61. The value of improvements on the mill, real estate, mine, hoisting works, shaft, drainage, water-works, etc., and property on hand for the year ending December 31st, 1885, amounted to \$2,568,859.71. The fiscal statement for the same year shows a gross product, bullion and ore sales less the hauling, sampling and other incidental expenses of \$2,242,295.58. The net value of bullion yield for the four years ending Dec. 31st, 1885, was over \$8,000,000.

I now take pleasure in submitting for your consideration, a letter directed to me from the clerk of the "Ontario Mining Company," containing very potent data as touching the prosperous condition of the "Ontario" mine. It reads as follows:

Dear Sir:

Your letter of January 24th has been referred to this office and in reply to your several questions will say, since March, 1877, this company has paid 127 dividends amounting to \$7,925,000.00. During the year ending December 31st, 1886, the dividends were \$900,000.00 or \$75,000.00 monthly. The monthly pay rolls average, mine \$31,000.00, mill \$9,000.00 making a total of \$40,000.00. Number of men employed at mine 325, mill 80, total 405.

Yours truly,

Walter Ahmy, Clerk.

These figures express in a most telling manner, the healthy condition of this most wonderful mine, and show that extensive improvements have recently been made. No other mine in this whole inter-mountain region is so well equipped with machinery as is the "Ontario." If time would permit however, we could produce figures showing the prosperous condition of other mines of Utah, which, though inferior to this one, have obtained a wonderful reputation for the production of bullion.

For the year ending December, 1882, the exports of Utah had gained an ascendancy over her imports of \$115,000.00; the exports being for that year \$11,525,000.00 while the imports amounted to \$11,410,000.00. This supremacy of the exports over Utah's imports has continued to increase; and we

but echo the general opinion when we predict for the future a much greater margin than is now the case.

Our railroad facilities are equal to any emergency that may arise for some time to come; there being two eastern roads, one northern, and one western road; all of which center at Ogden City, creating what is called the "distributing point" and "hub" of the inter-mountain region. The Utah Central, and Utah Southern Railways connect at Salt Lake City, and though being of a local character, traverse, from north to south, almost the entire length of the Territory. Then there are branch lines, both broad and narrow gauge, which help to make up the 1142 miles of railroad operated in Utah.

The great Chicago and North Western, with a jealous eye, beholds the topography of this region, and is making rapid strides towards the completion of a branch line, which, it is said, will also center at Ogden; at all events, we are fully convinced that Utah's railroad facilities will keep pace with the times, and that ere long many of her fruitful valleys will require branch lines to convey their products to market.

(To be Continued.)

CONCENTRATED EFFORT.

IN what our fathers used to call "our last war," in a naval engagement in which McDonough commanded, he brought every gun to bear on the enemy's "big ship." He was pestered enough with the others, who vainly sought to draw off his fire, but not a hair would he swerve. Every shot went to the heart of the "big ship" till her guns were silent, and then the victory was gained. This concentration of effort was one great secret of Napoleon's success. He did not cut up his army to meet three or four divisions of the enemy, but brought all his force to bear on one point until that was annihilated.

We may learn a lesson from these military men that will be of service to us in our more peaceful avocations. Whatever the business in hand, let us put all our strength upon it—give it our best work and finish it. When an eminently successful worker was asked how it was possible for him to accomplish so much, he replied: "I do but one thing at a time, and try to finish it once for all." It is wonderful what we can accomplish by putting all our force on the subject in hand. We so seldom do this, perhaps, that we hardly know our own strength. That is a valuable lesson to learn. Many know their weakness, who never suspect what ability they possess if they were once fully tested. Let us try and find out the strength we really possess, and then bring it into use on all suitable occasions.

Work half done is most unsatisfactory to ourselves and all who have an interest in it. It gets people a bad reputation, also, and they are the ones not called for when a responsible, good-paying service is required.

Don't hurry so much that you cannot do your work well. Get into the habit of doing things orderly even to making a note in your memorandum, so that you can tell what it means when it gets cold. A good handwriting, boys, may make your market some day when you are badly in want of a situation. A nephew of mine, who has been for four years in a bank in New York, got his place when a lad, before many other applicants with much more in their favor apparently, just because he wrote a better hand. Don't despise such small things, nor be in a hurry to rush away from your writing lessons. It may serve you before any of your other accomplishments.

A SACRED HISTORY.

External Evidences of the Truth of the Book of Mormon.

BY THOMAS A. SHREEVE.

Chapter XII. (Continued).

HUMBOLDT says that it was most evident to him that the monuments, methods of computing time, systems of cosmogony, and many myths of America, offered striking analogies with the ideas of Eastern Asia—analogies which indicate an ancient communication—not simply the result of that uniform condition in which all nations are found in the dawn of civilization.

What communication more reasonable to believe in than the communication described in the sacred history? The various people who came here brought with them the ideas which were popular in the old world at the time of their departure; and naturally those ideas would be perpetuated in the form described by archaeologists and antiquarians.

In Prescott's history of Mexico I find an idea somewhat similar to that expressed by Humboldt:

The coincidences are sufficiently strong to authorize the belief that the civilization of Anahuac was in some degree influenced by that of Eastern Asia; and secondly, that the discrepancies are such as to carry back the communication to a very remote period.

In a volume entitled "Builders of Babel" is this paragraph:

In the ruined cities of Cambodia, which lies further to the east of Burmah, recent research has discovered teocalles like those in Mexico, and remains of temples of the same type and pattern as those of Yucatan. And when we reach the sea we encounter at Suku, in Java, a teocalle which is absolutely identical with that of Tehauhtepec.

Ferguson says:

As we advanced eastward from the valley of the Euphrates, at every step we met with forms of art becoming more and more like those of Central America.

The curious ball containing spindles, which pointed the way for Lehi and his people, may have been a type of the compass of the present age. While it is not impossible for the Lord to have provided His wandering children with a miraculous appliance of this kind, it may be that no miracle was necessary. A recent scientific writer has attempted to show that the compass was of much more ancient origin than is popularly supposed. For many years it was held that the compass originated in Italy early in the fourteenth century. But already it has been shown that in the ninth century it was employed by Northmen; and an Italian poem of the twelfth century described it as having been in use among the Italian sailors of that age. The ancient Sanscrit which has been a dead language for 2200 years, describes the magnet as the precious stone beloved of iron. In the Talmud it is called the stone of attraction, and "it is alluded to in the early Hebrew prayers as *kalamital*, the same name given it by the Greeks, from the reed upon which the compass floated."

Donnelly declares:

The Phœnicians were familiar with the use of the magnet. At the prow of their vessels stood the figure of a woman holding a cross with one hand and pointing the way with the other; the cross represented the compass, which was a magnetized needle, floating in water, crosswise, upon a piece of reed or wood.

The Hindoos learned of the magnet from the Phœnicians; and the Chinese in turn, probably, learned its use from the

Hindoo. 2700 years before the birth of Christ one of the Chinese emperors had a carriage upon which was placed a magnetic figure with an extended arm, which always turned and pointed to the south. The Chinese regarded the south as the principal pole.

All the scoffings which have been directed at Joseph Smith, because of his description of the compass used by Nephi are therefore misapplied, even judging from a natural standpoint.

Prescott, speaking of the rites of marriage in ancient Mexico, says that they were celebrated with as much formality as in any Christian country, and the institution was held in such reverence that a tribunal was instituted for the sole purpose of determining questions relating to marriage.

The priests of ancient Mexico were numerous and powerful. Whence came the idea of a Priesthood possessing temporary as well as ecclesiastical authority, if not from the Nephites, through the apostate faction?

Prescott says:

In contemplating the religious system of the Aztecs, one is struck with its apparent incongruity, as if some portion of it had emanated from a comparatively refined people, open to gentle influences, while the rest breathes a spirit of unmitigated ferocity. It naturally suggests the idea of two distinct sources, and authorizes the belief that the Aztecs had inherited from their predecessors a milder faith, on which was afterwards engrafted their own mythology. The latter soon became dominant, and gave its dark coloring to the creeds of the conquered nations—which the Mexicans, like the ancient Romans, seem willingly to have incorporated into their own—until the same funeral superstitions settled over the farthest borders of Anahuac.

Among the Toltecs the forms of sepulture were the same as prevailed among the ancient races of the east; in both cases the bodies of great men were burned, and the dust was enclosed in funeral urns. It was not uncommon to bury the dead in a sitting position; others reclined at length; and some among the Toltecs were embalmed, like the mummies of Egypt.

Speaking of the vastness of the kingdom whose seat of power was in Mexico, Donnelly says that the grand nobles were able to raise from their own estates a total of three million of soldiers. And yet the Book of Mormon is reproached by some of its opposers for speaking of the vast multitudes which went into the field to make battle!

In Mexico the religion found by the first Spanish priests who reached there, possessed so many features similar to those of old world religions, that the Spanish priests declared the devil had given the people of the new world a bogus imitation of pure religion.

In Delafield's "Antiquities of America," a letter of Jomard is quoted as follows:

I have recognized in your memoir on the division of time among the Mexican nations, compared with those of Asia, some very striking analogies between the Toltec characters and institutions observed on the banks of the Nile. Among these analogies there is one which is worthy of attention—it is the use of the vague year of three hundred and sixty-five days, composed of equal months, and of five complementary days equally employed at Thebes and Mexico—a distance of three thousand leagues. In reality, the intercalation of the Mexicans being thirteen days on each cycle of fifty-two years, comes to the same thing as that of the Julian calendar, which is one day in four years; and consequently supposes the duration of the year to be three hundred and sixty-five days *sic hours*. Now such was the length of the year among the Egyptians—they intercalated an entire year of three hundred and seventy-five days every one thousand four hundred and sixty years. The fact of the intercalation (by the Mexicans) of thirteen

days every cycle—that is, the use of a year of three hundred and sixty-five days and a quarter—is a proof that it was borrowed from the Egyptians, or that they had a common origin.

Donnelly gives a list of remarkable coincidences which existed between the ancient Peruvians and the ancient European races. They are so brief, and yet so emphatic, that I quote them; although some of them are in repetition of statements which have preceded in this series of articles:

1. They worshiped the sun, moon and planets.
2. They believed in the immortality of the soul.
3. They believed in the resurrection of the body, and accordingly embalmed their dead.
4. The priest examined the entrails of the animals offered in sacrifice, and, like the Roman augurs, divined the future from their appearance.
5. They had an order of women vowed to celibacy—vestal virgins—nuns; and a violation of their vow was punished, in both continents, by their being buried alive.
6. They divided the year into twelve months.
7. Their enumeration was by tens; the people were divided into decades and hundreds, like the Anglo-Saxons; and the whole nation into bodies of five hundred, one thousand and ten thousand, with a governor over each.
8. They possessed castes, and the trade of the father descended to the son, as in India.
9. They had bards and minstrels, who sung at the great festivals.
10. Their weapons were the same as those of the old world, and made after the same pattern.
11. They drank toasts and invoked blessings.
12. They built triumphal arches for their returning heroes, and strewed the road before them with leaves and flowers.
13. They used sedan-chairs.
14. They regarded agriculture as the principal interest of the nation, and held great agricultural fairs and festivals for the interchange of the productions of the farmers.
15. The king opened the agricultural season by a great celebration, and, like the kings of Egypt, he put his hand to the plow, and plowed the first furrow.
16. They had an order of knighthood, in which the candidate knelt before the king; his sandals were put on by a nobleman, very much as the spurs were buckled on the European knight; he was then allowed to use the girdle or sash around the loins, corresponding to the *Toga Virilis* of the Romans; he was then crowned with flowers. According to Fernandez the candidates wore white shirts like the knights of the middle ages, with a cross embroidered in front.
17. There was a striking resemblance between the architecture of the Peruvians and that of some of the nations of the old world.

Winchell, in his "Pre-Adamites," says:

I can personally testify that a study of ancient Peruvian pottery has constantly reminded me of forms with which we are familiar in Egyptian archaeology.

It is not possible to indulge anger, for any other wrong feeling, and conceal it entirely. If not expressed in words, a child feels the baneful influence. The evil sympathies of his moral nature are excited as unconsciously as his bodily frame may be affected by a subtle and destructive poison, infused into his lungs with the imperceptible atmosphere he breathes; and the beautiful little image of God is more and more defaced and disqualified for his home in heaven.

A WONDERFUL FORTRESS.

BY VERGHO.

THE Prussian fortress of Ehrenbreitstein (broad stone of honor) situated on the right bank of the Rhine River, directly opposite Coblenz, is one of the best fortified and strongest places in Europe. Its origin is unknown, though there is a record of its having been occupied by the Romans many centuries ago when they had subdued and while they were waging war against the hardy German tribes. They erected here a watch-tower called Caesar's Tower, which stood for many hundreds of years, and might have remained until the present time but for the French who besieged the fortress in the year 1688, but without success, and attacked it again in 1798 and after a fourteen month's siege accomplished its capture. When, however, the peace of Luneville was effected they destroyed all the fortifications and with them this historical tower.

Various rulers of the middle ages occupied this place at different times who made numerous improvements in it. In the year 1484 Prince John of Baden had a well built some four hundred feet deep by which means communication can be had with the Rhine River, and when the fact is known that the work had to be done through solid rock, the magnitude of this labor can be better appreciated.

On three sides of Ehrenbreitstein nature has provided such precipitous sides as to preclude the possibility of them being scaled, and yet the German nation has provided for these parts a battery of four hundred guns. The north-west portion, which is considered the weakest, is fortified by three lines of defenses, one within another, which must be taken in succession by the attacking party before an entrance can be effected in this direction.

The French have contributed to the amount of fifteen million francs toward the fortifications now in existence at this point because of the destruction which they caused. This was in 1814 when the Congress of Vienna assigned the fortress to Prussia. But this sum was not quite one-fourth of the whole cost of reconstruction.

The platform on the top of the rock is used as a parade ground and covers large cisterns wherein a supply of water may be contained sufficient for the use of eight thousand men three years, while the magazines are capable of holding provisions for the same number of men to last ten years. A garrison of fourteen thousand men can be accommodated, though in a time of peace it is not customary to have more than about five hundred here stationed. Two or three years ago, free access was given to travelers to visit and inspect the wonderful fortifications of Ehrenbreitstein, but since the present agitation commenced between France and Germany the number of visitors is very much limited, and suspicious persons are not allowed to enter at all. This is a most excellent position and there is no doubt but that in case of an open rupture between these neighboring nations, France would use every effort to secure this stronghold. But Germany watches it with a jealous eye, and it does not seem probable that its present possessor will yield, unless reduced to the greatest straits this "Gibraltar of the Rhine."

HOWEVER frequently you are injured, if real penitence and contrition follow the offence, a Christian is always bound to forgive.

SCRAPS OF KNOWLEDGE.

BY GOAH.

IT is a very true saying, "Nothing that is useful is too insignificant for man to know, and there is no knowledge that has not its use." The scraps of knowledge which are daily thrown in the way of every reader and intelligent observer of things around him, should be carefully stowed away in the treasury of the mind, and be ready for practical application to the affairs of life whenever wanted.

Nearly every person is desirous of acquiring knowledge of one kind or another and the methods pursued to gain this are varied. Some students, especially those who are young and inexperienced, go from one study to another and make efforts to commit to memory all they read. To memorize the various words and the construction of the sentences is frequently their chief endeavor, forgetting that the value of knowledge is to be measured by its practical utility. It should therefore be the aim of every one when seeking to acquire any branch of learning to practically test every theory advanced by any author and to watch for opportunities where the information gained can be profitably applied. This habit being once acquired there will be more incentive to further study, and cases will not be infrequent where the bits of knowledge we from day to day gather can be used for the benefit and assistance of others.

There are instances without number where little items of information have been used to very great advantage, one of which may serve to illustrate this subject:

In the Plaza, before St. Peter's, at Rome, stands what is said to be the most beautiful obelisk in the world. It was brought from the Circus of Nero, where it had lain buried for many ages. It was one entire piece of Egyptian marble, seventy-two feet high, twelve feet at the base, and eight feet square at the top. It is computed to weigh above four hundred tons, and is supposed to be three thousand years old.

Much engineering skill was required to remove and erect this work of art; and the celebrated architect, Domenico Fontane, was selected and engaged by Pope Sextus to carry out the operation. A pedestal thirty feet high was built for its reception, and the obelisk brought to its base. Many were the ingenious contrivances prepared for raising it to its last resting place, all of which excited the greatest interest among the people.

At length everything was in readiness, and the day appointed for the great event. A multitude assembled to witness the ceremony; and the pope, afraid that the clamor of the people might distract the attention of the architect, issued an edict containing regulations to be kept, and imposing the severest penalties on anyone who should, during the lifting of the gigantic stone, utter a single word. Amid suppressed excitement of feeling and breathless silence the splendid monument was gradually raised to within a few inches of the top of the pedestal, when its upward motion ceased. It hung suspended and could not be moved further; the tackle was too slack, and there seemed to be no other way than to undo the great work already accomplished. The annoyed architect, in this perplexity, hardly knew how to act, while the silent people were anxiously watching every motion of his features to discover how the problem was to be solved.

In the crowd was an old sailor. He saw the difficulty and how to overcome it, and with stentorian lungs he shouted, "Wet the ropes!" The vigilant police, according to the pope's

order, pounced upon the culprit and lodged him in prison. The architect caught the magic words, he put the proposition in force, and the cheers of the people proclaimed the success of the great undertaking.

The next day the criminal was solemnly arraigned before Sextus. His crime was undeniably proved, and the pope, in solemn language, pronounced his sentence to be—a pension annually during his life-time.

Here, you see, a little practical knowledge, possessed by one in that vast crowd, did the needed work as nothing else could have done it at that moment.

SPEAKING IN PUBLIC.

WE remember the moral to the old fable of the peacock who complained to Jove because sweetness of voice had been denied to her: "And justly," said Jove, "for it is not meet that all good should be conferred upon one."

It is a singular fact that many who can charm by their pen are very much the reverse in conversation. Goldsmith is not the only one of whom it might be said, as Johnson did of him, "He writes like an angel, and talks like poor Poll."

Beranger, the French poet, was utterly unable to speak in public. When elected to the National Assembly he refused to take his seat from sheer diffidence, and though obliged once to be present he would never go again. An audience of over three would entirely disconcert him. Down to his old age he seemed ever to have "a great genius for silence."

Cowper's diffidence amounted to perfect agony in his youthful days. His family procured for him a situation as a clerk in the House of Lords, where he would only have to read, at times, short notices and documents. So terrible was the prospect before him, that, rather than take the position, he procured a rope with which to hang himself. An old servant coming in opportunely his life was saved, and he was released from the engagement which gave him so much distress.

But let the timid souls take courage—it was just so with the best of them at the start. Daniel Webster tells us that when he was a school-boy, and had his piece perfectly prepared for declamation, when he had walked out to his place and felt that the eyes of all his school-fellows were upon him, he was utterly unable to speak a word. Curran, the great Irish orator, was almost "knocked down by the sound of his own voice," when he first essayed to speak in a little tavern. Sheridan was a poor hand at the beginning, but he said, "I knew it was in me, and I was determined that it should come out." Good Washington Irving was in a fever of anxiety for days, because there was no one in the nation but he who could suitably make the speech of welcome to Charles Dickens at a great banquet. "I know I shall fail! I know I shall fail!" he said over and over to a friend. And he did fail after a few graceful sentences and sat down, when Dickens, that prince of after-dinner speakers, replied with a grace and elegance of diction as if he had been all his life a public speaker instead of an author.

You can cultivate this grace of self-possession as well as any other, and it is often those who have the most dignity and composure of bearing who were the most diffident in their early years.

THE veil which covers the face of futurity is woven by the hand of mercy.

SUFFER LITTLE CHILDREN TO COME UNTO ME.

WORDS BY BEN MAY.

MUSIC BY JOS. J. DAYNES.

When a loved one is sum - moned by death to de - part From its par - ents and friends on the

earth, There's a va - can - cy felt in each sens - i - tive heart Which can nev - er be filled up by

mirth, But the Spir - it of God will af - ford us re - lief If we hum - bly re - ly on its

power When we seek it we find 'tis a balm for our grief And our sor - rows grow less from that hour.

Chorus.

For we know that our loved one from sin is made free And that Christ this as - sur - ance has

given, say - ing, Suf - fer lit - tle chil - dren to come un - to me For of such is the king - dom of

heaven. Saying, suf - fer lit - tle chil - dren to come un - to me For of such is the king - dom of heaven.

We have met to attend to whatever pertains
To the funeral rites for the dead;
To consign to the grave all the mortal remains
Of the loved one, whose spirit has fled;
To speak comforting words to each other, to pray
And to sing with united accord,
Well convinced, "The Lord giveth, He hath taken away,
Ever blest be the name of the Lord."

It is true we feel sad, and we weep for the loss
Of the loved one, of whom we're bereft,
Yet, rejoice in the knowledge that Christ, by the cross,
For all such, a rich legacy, left:

Therefore, we will not mourn as do those without hope,
For, if we, in the Lord put our trust
He will help us, with all earthly trials, to cope,
And hereafter, to rise with the just.

When such troubles as this we are called to pass through,
Each, to us, an incentive, should be.
To live nearer to God, to ourselves be more true,
And endeavor, from sin, to be free;
So that, when our work's done, and we lay down our lives,
All our loved ones, again, we may greet
Where good brothers and sisters, good husbands and wives
And good parents and children will meet.

IRRESOLUTION.

THERE are few conditions of mind more painful to endure and more fatal to efficiency or success, than irresolution. Most of us can recall occasions when we have been thus afflicted, hesitating anxiously between two opposite courses, preferring first one and then the other, as their several advantages present themselves, becoming each moment more confused and uncertain, and, though vexed and ashamed of the delay, yet utterly unable to end it by a decision. We may be happy, if such a condition is rare and exceptional with us; if our usual habit is to think deliberately, decide resolutely and act firmly.

The irresolute man is continually wasting energy. The power that should be economized for action he consumes in anxious alterations of opinion. Does he propose a journey, a business enterprise, or some change in his mode of life, he is torn with conflicting thoughts as to its desirability. The inducements to carry it out appear in glowing colors, and he thinks his purpose is settled; then possibilities of failure and fears of disappointment bear on him so strongly that he almost renounces it. Again convictions of its benefit press with renewed force, and he oscillates most painfully between the two courses, not having sufficient firmness either to undertake or relinquish the enterprise. Meanwhile the delay itself frequently settles the matter; the time in which he might have chosen for himself passes away, and he is forced to accept what fate has left him without any reference to his judgment or preference. Directly the power of choice is removed, all the advantages of the opposite plan rush upon him with tenfold force: he is sure that that would have been his selection had the opportunity been prolonged; and consequently, acting upon compulsion, without heart or faith, and, indeed, against what he now thinks his better judgment, his failure and his discontent are both insured. In the smaller details of life, this irresolution, if less disastrous, is even more vexatious and annoying. To waver about trifles, to hesitate, and doubt, and balance probabilities upon every little matter that presents itself for immediate decision, is a lamentable waste of power, distressing to one's self, and irritating to every looker-on. It is better to make some mistakes, we should all declare, than to thus constantly lose time and force in debating the *pro* and *con* of each petty action.

A habit of self-dependence is one most important ingredient in a resolute character. He who, either from inclination or the force of circumstances, has always leaned upon others, can hardly be expected to show much energy in decision, or much inflexibility of purpose. It is just here that freedom becomes so palpable a blessing, giving to every man and woman the

opportunity for acquiring a self-reliance that nothing else can supply.

It is perhaps hardly possible for one who has attained maturity with a vacillating, irresolute nature ever to become a decided and resolute character. Still there are various degrees of this valuable quality, and it is within the power of each individual so to discipline himself as to strengthen and increase it. A thoughtful survey of every important subject on which we are called to decide is necessary to this end. There is a time for deliberation as well as for action, and when the former is crowded into the latter a wise decision is impossible. All aids to this end should be warmly welcomed, not as props to support our weakness but as means to correct our judgment. The inflexibility that refuses to receive such aid and only seeks to enforce its own will is obstinacy, not decision. When, however, we have brought all foreign help into connection with our own judgment, and have thus formed the best conclusion we can in the time allowed, we must, as far as possible, dismiss further consideration and proceed to immediate action. In the less important details of daily life, we shall not greatly err in forcing ourselves to an immediate choice, though we may still question its wisdom. This self-compulsion will be most salutary, especially if we cultivate the habit of revising our actions with a view to avoiding in the future the mistakes into which we may have fallen.

It is too much stiffness to stand ever on the height, and to give no quarter in matter of opinion; like those preeminent Egyptians, who in several cities would either profess to abhor the crocodile or to deify him. There is a mean, if we could hit on it, in all save fundamental quarrels, worthy to be the scope of all our charitable desires; which, if we could attain and rest in, we and the church of God would be peaceful and happy.

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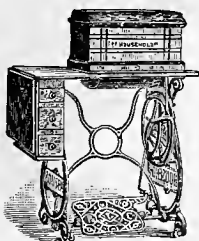
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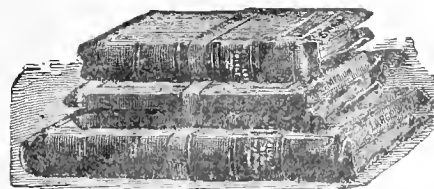
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